



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

The remaining chapters deal with man in various aspects, and three chapters are given up to religion as a formative factor.

Professor Macfarlane does not hold the view that religion and science occupy spheres and pursue methods that are largely opposed to each other; he believes that God is the great ultimate energizing unity of the universe, which may be discovered by man, just as the laws of nature are discovered; while he regards Christ as "one and only one of those great human prophets or proenvironers who have successively appeared during the past ten to twenty millennia." A word is necessary here as to the "Law of Proenvironment," an unfamiliar phrase (Chapter IX), defined by Professor Macfarlane as "the capacity of an organism for perceiving and then positively growing or moving toward an environment that is most satisfying to it," which appears to owe its origin to his taste for innovations in scientific phraseology. As may be seen, Professor Macfarlane presses science and religion, sociology and ethics into this massive contribution to the evolutionary problem, and his subject matter "slips from politics to puns, from Mahomet to Moses," like Praed's vicar.

The book may be read with interest in spite of its occasionally cumbrous phraseology, which, for instance, does not shrink from describing Christ and His followers as having "reached the highest stage of proenvironmental aspiration in the religion of Patrithesim" (p. 749).

M. J.

BOOKS RECEIVED.

Westaway, F. W. *Scientific Method: Its Philosophy and Practice.* (New edition.) Glasgow and Bombay: Blackie & Son, Ltd., 1919. Pp. xxiv, 426.

Harris, Rendel. *The Origin of the Doctrine of the Trinity.* Manchester: The University Press, 1919. Pp. 41. Price, 2s. 6d. net.

Galloway, G. *The Idea of Immortality: Its Development and Value.* Edinburgh: T. & T. Clark, 1919. Pp. viii, 234. Price, 9s. net.

Mills, J. *The Realities of Modern Science: An Introduction for the General Reader.* London: Macmillan & Co., 1919. Pp. xi, 327. Price, 10s. 6d. net.

Carpenter, Edward. *Pagan and Christian Creeds.* London: G. Allen & Unwin, Ltd., 1920. Pp. 318. Price, 10s. 6d. net.

Problems of Science and Philosophy; the papers read at the joint session of the Aristotelian Society, the British Psychological Society and the Mind Association. London: Williams & Norgate, 1919. Pp. 220. Price, 12s. 6d. net.

Freud, S. *Totem and Taboo; Resemblances Between the Psychic Lives of Savages and Neurotics.* Translated by A. A. Bull. London: G. Routledge & Sons, Ltd., 1919. Pp. 268. Price, 10s. 6d. net.